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Content Page:

Introduction

Colonial ideology of civilising mission

Utilitarian

Missionary

Dilemma between Utilitarian and Missionary

Evangelicalism, Macaulay Minute and End of Dilemma between Utilitarian and missionary

Critique of Colonial Ideology of Civilising Mission

Civilising Mission and Uprising of National Reforms and Revivalism

Conclusion.



Introduction

Till now in this paper we understood "Colonialism" as a completely different phenomenon existed in and associated with history of India. In earlier chapters of this paper, we thoroughly discussed and analysed about the concepts of imperialism and a practice of colonialism. We understood a difference and continuity between these two phenomena of Imperialism and Colonialism. As we learned earlier, Robert .J. C. Young argues that imperialism, operated from the centre as a policy of state in pursuits of larger project of gaining power and control at peripheries. Colonialism on the other hand, functioned as an activity on the periphery, to serve the economical purposes of home government. Thus Young very categorically argues that we should analyse and understand colonialism as a practice and activities on the peripheries with different forms and processes with respect to different cultures. A single colonial power works differently in their different colonies. For example British colonialism, worked differently in India and Nigeria. Practices of colonialism also differed in terms of their methodologies. British colonialism worked on the basis of direct and indirect rule, French colonialism worked on the basis of assimilation theories and direct imposition of metropolitan culture in colonies. Further S. Datta in his article "Imperialism and Colonialism: Towards a Postcolonial understanding" argues that European colonialism became an expression of imperialism characterised by domination of colonized territory and people of non-western world by European powers. Thus both these authors created a continuity and disjuncture between both these concepts and practices and established the fact that colonialism, was an activity and an activity of domination. Colonialism as an activity aimed at three major purposes.

- 1) Extraction of natural resources
- 2) Conversion of indigenous population
- 3) And settlement.

Conversion of indigenous population into a devotee of imperial power, had been a major purpose of British colonialism in India. British colonialism served this purpose on the basis of cultural supremacy of British Empire. Here I would like you to introduce with the Edward Said's definition of colonialism were he defined colonialism as an act of geographical and cultural violence. It means colonialism continued itself on the basis of ideology of superiority. Superiority on the basis of culture, knowledge, civilisation, development and progress. It works on the basis of difference between scientific and civilized colonial self and spiritual unscientific and backward colonial other. Said argues that colonisation as an activity continued on the basis of 'othering' of indigenous population. Indigenous

population had been essentialised as sometime as spiritual or sometime as culturally other of the western self. Colonialism functioned on the basis of this difference of civilised west and uncivilised east. Colonial power justified their act of violence in the colonies on the ground of bringing civilisation, culture, scientific knowledge and education to the colonized. Colonial ideologies of civilising mission was one of the many tools which had been used by British colonial power for conversion of indigenous population. Colonial ideologies of civilising mission was based upon the idea of colonial difference. Earlier British colonial policy in India was based upon the policy of non-intervention. Early British administrators were trying to make connection between Indian and British past on the ground of Aryan connection. There was a sense of respect for Indian culture and history. They were investing so much energy in gaining knowledge about Indian scriptures, religious texts, languages and philosophies, there was a kind of fascination among British Orientalist Historian to know India and its specific spiritual power, but in that process they also shaped an imagination of India and Indian culture as completely different and other of imperial west. Till the administration of Warren Hastings British colonial policy in India was largely based upon non-intervention in Indian society. Since the end of Hastings tenure colonial policy of British government changed from non-interventionist to interventionist. Colonial power started intervening into Indian social and cultural lives. Change in British attitude towards India was consequence of the larger ideological changes taking place at the time in England. In earlier chapters of this paper we learned about the different perspective on colonialism in India, from liberal to Marxist and then Postcolonial. Here I would like you to understand the fact that change in British policy from non-intervention to intervention in Indian social institutions, Indian culture and society was an outcome of emergence of liberalism in England. Liberal ideology. Thomas .R. Metcalfe argues that by following the ideals of liberalism, Britishers brought the age of reform in Indian colony. Liberalism as an ideology believe in idea of free, rational and scientific Individuals. Liberals conceived that human nature was intrinsically the same everywhere and it could be totally transformed and changed. They also wanted to free individuals from their age old shackles of priests, despots, feudal aristocrats, superstitious faith and rituals so that they could become autonomous rational being and they could lead the life of their choice. On basis of bringing these changes in the life of colonized British colonial power adopted a policy of interference in Indian colony. Hidden purpose of bringing of this age of reform was to colonialize the Indian culture and society. Through their deliberate age of reform they tried to transform the whole culture and society in India. Metcalfe also argues that there ideology of intervention was also guided by the larger purpose. He further elaborates that Britishers, through their colonial ideologies of bringing

change, wanted to use Indian land as a laboratory of liberal administrative state, and from here they tried to ensure that, among its different elements, whether a state sponsored education, the codification of law, competitively chosen bureaucracy or free trade, which one could make their way back in England. Thus liberals supported the age of reform in India. Though liberals in England differed over the urgency of reform, methods and measure of reforms, like some of them wanted to bring reform through education, and religious changes, some of them wanted to bring reform through codification of some of them wanted to bring reform through free trade and economy. They have their different perspective about the measures.

Colonial ideology of civilising mission was an attempt of intervening in the social and cultural lives of colonized people on the ground of bringing reforms and change. On the basis of two different measures of pursuing colonial ideology of intervention for bringing civilizational change, we could understand these different measure under two broader categories of Utilitarianism, and Evangelicalism.

Civilising mission (*mission civilisatrice*) was a central part of French colonial ideology. It played a crucial role in continuation of French colonial policy of assimilation. Process of assimilation was required to bring the remotely located colonized population under the ambit of French government. They were doing this by treated colonial subject as a part of mainland France administratively and conceptually. Assimilation as a colonial policy had been derived via the French revolution. French revolution has given the concept of liberty, equality and fraternity for whole human kind. Colonial ideology of civilising mission became the basic ground for policy of assimilation. Through this colonial ideology of civilising mission, French colonies provided the best education and cultural facilities to the colonial subject but in return they demanded the complete renunciation of their own

Cultural Imperialism:

Edward Said's landmark texts *Orientalism* (1978) and *Culture and Imperialism* (1993) are recognised as the most respectable text in discursive interpretation of Oriental literature and cultural imperialism of colonialism. Culture and Imperialism became a major source book of analysis of cultural imperialism perpetuated by The West not only in colonial but also in post-colonial time in eastern part of the world. Said argues that though the "age of empire" largely ended after second world war but still colonialist and imperialists are using "culture" to control distant land and colonies.

This concept of Said further has been used by series of postcolonial thinkers in development of postcolonial theory. Cultural imperialism has been interpreted as cultural legacy of colonialism which aimed to the continuation of western hegemony.

In present context we can understand that colonial ideologies of civilizing mission was guided by this idea of cultural imperialism. In colonial time British and French colonisers forced acculturation on the colonial subject. This aspect of colonisation was based upon the feeling of superiority of western culture with respect to eastern. Said's earlier book *Orientalism* discussed in detail about the discursive practices of the west which constructed the imagination of the difference between the Orient and the Occident.

cultural and religious practices. Thus they gained political and economic stability and also earned a national prestige in international domain. Britishers also followed the same path, they also used colonial ideology of civilising mission to bring India under British colonialism and to justify their intervention in Indian culture and society. Civilising mission as colonial ideology helped British colonial power to intervene in both public and private aspect of colonized lives. Liberalism as a programme of reform, developed a coherence it rarely possessed in England. Thomas R. Metcalf argues that on the name of civilising mission evangelicals, free traders, law reformers, educational reformers, and utilitarian theorist worked side by side in India.

Utilitarians suggested authoritarian reforms and social engineering and Evangelist suggested reform through government intervention in religious and superstitious structures of colonial society in India. In below written passage we will look into these strand of colonial ideology of civilising mission in India.

Utilitarianism

Liberal ideology of reform got its fullest expression in utilitarian thinkers and British administrators who govern India during initial decade of 19th century. Utilitarians started judging everything on the basis of their utility and functions. They started scrutinising every aspect of cultures and Society in India. They scrutinised art, religion, culture, literature, and laws in India and they judged everything on the basis of their utility and contribution to social progress and where these things are located on civilizational scale. This school was prominently represented by James Mill, Lord William Bentinck, and Lord Dalhousie. As James Mill took charge of East India Company in London he started guiding policies towards India according to utilitarian principle. In his book "History of British India" published in 1817, very first time he argued that, people like Sir William Jones created a myth about India's glorious past. He denied all glorious interpretation of India's cultural, spiritual and traditional richness. He emphasised the weakness, and stagnant condition of Indian society, and established the fact that to bring progress in Indian society India needed a change. James Mill served for East India Company for almost seventeen years (1819-1836) and he achieved highest post in East India Company. James Mill was highly influenced with the idea of Scottish Enlightenment. Scottish Enlightenment establishes scientific precision as a true measure of degree of civilisation of that society. He set himself the task of ascertaining India's true state in the scale of civilisation. He also disputed William Jones's claim that Hindus had a glorious past rather he argued that the Hindus did not possess and never had possessed a "high state of civilisation". Hindus according to mill were rather rude people who had

made a 'but few of the earliest steps in the progress to civilisation'. He blamed that in India there existed a hideous state of society which was inferior to the British feudal age. He immensely criticises the priest craft, superstitious and despotism present in Indian society. In these background he even argued that Hindus had become the most enslaved humane race. To bring change in Indian society and push it to the path of progress, James Mill suggested "Light Taxes and good laws" which I mentioned earlier in this section. This idea of "Light taxes and good laws" was basically Jeremy Bentham's idea.

Jeremy Bentham propounded the Utilitarian principle. In his book A Fragment of Government he argued that 'it is the greatest happiness of greatest number that is the measure of right and wrong'. Though he later gave the principle of utility but he further argued in favour of greatest happiness of greatest number. Following him in Indian context James mill justified the colonial power presence in India and imperial utilitarian liberal policy.

Mill argued that only through scientific codification of law whole-sole revolution in Indian society could be brought about. He argued that only through legislation this change is possible. Only legislation could bring change in caste-ridden, culturally backward, ritualistic and static society. He argued that legislation could be an agent of change. Legislation could bring scientificity, rationality and individualism in Indian society. Utilitarian argued that orients are despotic in nature.

"Oriental despotism": The Orient means the East, and "despot" is a Greek word that means tyrannical ruler. This idea has been used by different European political philosopher to describe the governing condition in oriental society. Aristotle firstly used this term to define the process of oriental governing system in his famous book "Politics". Later on this term has been used by series of political thinker from Montesquieu, Machiavelli, and Hegel. Thus oriental despotism became a conceptual framework to define Asiatic governing society. This became a guiding idea of Eurocentric interpretation of Asia, Africa, and Middle East. James Mill introduced "Individual Property Right" in India through legislation. Marx further argued that oriental despotism was necessary for "Asiatic Mode of Production". Asia is an agrarian society and for agricultural society individual property right could not be accepted. Thus oriental despotism is required in this part of world.

James Mill introduced "Individual Property Right" in India through legislation. Utilitarian like Mill even don't consider about absence of Indian representation during these legislations. Metcalfe argued that for James Mill as for his mentor Bentham, happiness and not liberty was the end of government, and happiness and happiness could only be promoted solely through the protection of person individuality and property. He justified his act on the ground of property and capital. He argued that only capital could help Indian in establishment of their own Industries, the only means of their elevation. Mill was highly dualistic in his approach about this idea of change through legislation and his Justification about this one way process of legislation. Indian representative were not there during enactment of these legislation. Though James Mill supported the idea of representation and Participation in England but in India he denied these opportunities. He argued that good governance in India could only be promoted through British government and its colonial policy. British colonial acts and legislations, according to them would bring people out from the bondages of Priesthood, despotism and would lead Indian masses on the path of life of their choices. Utilitarians also suggested an agrarian reforms in India. Lots of social reform has been also done by legislation in India. Eradication of Sati Pratha, Widow Remarriage, and lots of other reforms had been introduced in Indian society, though all these law had been criticised by lots of postcolonial thinkers on ground of gender and patriarchy. They had been also criticized by thinkers on these ground. Scholars argued that through codification of law against these tradition of particular places of India, these rituals had got all India status and led to the further exotic representation of India.

Evangelicalism (Missionaries):

Evangelicalism argued that religion in India is in most stagnant condition so reform is needed to liberate Indian from the religious trap which is full of superstition and priesthood. They argued that rather than depending upon legislation and rule of law as an agent of change, teaching of Western ethics and values, through (Christianity) would bring reforms in a more subtle and consistent manner.

Charles Grant (1746 to 1823)



Grant served as a chairman of British East India Company and served as Member of Parliament in British Parliament. He was highly influenced with the idea of evangelical Christianity argued in favour of civilising mission and social reforms, though his means of Bringing reform was completely different from Utilitarians. In his famous essay "Observation on the State of Society among the Asiatic Subject of Great Britain" [1792] he argued for the first time that English education and Christian missionary could work in India side by side with commercial activities of British. Though his word had been largely ignored before The Charter Act of 1793. He criticised the misconduct and misrule of the Company ruler on the Christian humanitarianism ground. In this essay, he propagated the Idea that real hegemony in India could be established through introduction of the superior moral and ethical values of the west as manifested in its Christian heritage. Christian instruction and education would contain rebellion of natives. It would also rescue the natives from the polytheistic Hinduism and associate them with the assimilative politics of colonialism. Though his suggestion of inclusion of Christian heritage in India and missionaries still remained banned in India till the year 1813 but despite the ban, the missionaries continued to use various other means to arrive in the country and seriously worked for the dissemination of western education, which would lead to proselytization (religious conversion). Protestant missionaries started working from the early eighteenth century from the Danish centre in Madras. Near Calcutta also Danish missionaries established their centre [Serampur Danish settlement] which later gave refuge to Baptist Missionaries like Dr William Carrey, William Ward and Joshua Marshman. They started running printing press. They translated

Bible in local languages. They also started educating boys and girls but suddenly they had been banned by British government, as these missionaries started playing with the religious sensibilities of local people.

Thus real beginning of western education in India could be traced with the Charter Act of 1813. This act allowed the missionaries to travel to India and also allocated the money sanctioned 100000 rupees per year for two major purposes

- 1) Revival and improvement of literature and encouragement of local learned people in India.
- 2) Promotion of scientific knowledge among the native inhabitant.

Though nature of this approval to missionaries in Indian land was unexceptional because till that time public funded education had not started even in England. The purpose of these approval was both ideological and remedial in nature. Charles Grant very firmly argued that it could work for both against the corruption and degeneracy of corrupt East India company official but beyond that there was an agenda of greater territorial control through this. He simplified it further and argued that greater commitment to the development of natives would provide a greater sense of security or in other words, a sense of duty to the people would lead to the development of a greater consolidation in colonial context.

Henry Martyn like Charles Grant was another missionary who came India in 1806. Martyn like Grant was a great believer in Christianity and argued that British government is destined to convert the uncivilized world rather than colonializing it. He translated New Testament into Urdu and Persian.

But after enactment of The Charter Act of 1813. Still Grant's voice had been ignored. Evangelicalism had been countered by Orientalist appeal of promotion of knowledge in native languages and faith in Indian art and literature as well as promotion of sciences of Indian land. Orientalist promoted the ideal of establishment of institution of indigenous learning. Establishment of Sanskrit College in Kolkata and oriental colleges in Agra and Chennai.

Though Orientalist were largely arguing against western education but people like David Hare was shaping the public imagination in favour of English education and against indigenous learning. He also got support from father of renaissance in India, Raja Ram Mohan Roy. Roy opposes the orientalist idea of learning in indigenous languages. Both Roy and Hare worked for establishment of English school in Kolkata. That effort led to the foundation of Hindu college in Kolkata which later renamed as Presidency College in 1817. David Hare also established the School Book Society in Kolkata. David Hare was not a missionary so he was not in

favour of religious conversion. But still he worked hard for inclusion of English education. School Book Society took initiative to print and text books in both English and Bengali languages. Though people like Hare, who served the native without exploiting them religiously, he has been criticised and ignored by Christian missionaries.

Dilemma between Utilitarian and Missionary:

In this passage we would summarise the dilemma between utilitarian and Missionaries perspective about colonial ideology of civilising mission in India. In above passage we discussed in detail that Missionary and evangelicalism wanted to pursue their civilising mission in India through Christianity and English education while Utilitarian used legislation as their tool of civilising mission. Utilitarian like James Mill, was completely against of the change in system of vernacular education. The epitome of dilemma between utilitarian and missionaries could be realised in enactment of law for abolishment of "Sati Pratha" by Lord William Bentinck. Bentinck was an ardent supporter of James Mill and he abolished "Sati Pratha" and child marriage through legislation. But rather justifying his act on the ground of western education and science, he located the source of these reform in old Hindu Scriptures and texts.

Evangelicalism, Macaulay Minute and End of Dilemma between Utilitarian and missionary:

On 2 February 1835 Macaulay issued his famous Macaulay Minute on Indian Education which became the blue print of English education in India. He completely denied the fact that India ever was a champion of knowledge and civilisation. Macaulay in his minute asserted that "A single shelf of a good European Library was worth the whole native literature of India and Arabia." Thus he advocated for India, education in European literature and sciences inculcated through the medium of English language. He further argued that this kind of education would create a class of person, Indian in blood and colour but English in test, in opinion, in moral,

UTILITARIANS AND LIBERALS.

Utilitarians disagreements with Liberals

Though utilitarian were largely influenced with the liberal notion of bringing age of reform in India for assimilation of India as a colony of British Empire but then there was a difference in their perspective and the some of the liberals. Dilemma persisted in the perspective of utilitarians and some of the liberals. Lord Macaulay in his famous education minute (1835) argued in favour of introduction of English education in for transformation of society but James Mill denied this proposal and argued in favour of vernacular education, as it suited more to the need of Indian society.

J.S.Mill son of James Mill in his book On Liberty, argued against the view that happiness matters more than the liberty. He argued that Liberty has its intrinsic value of its own beyond mere happiness. Though

and intellect. Bentinck immediately endorsed his proposal and enacted the law on Seventh March 1835. Lots of Indian historian further elaborated these scheme from different perspective.

Sabyasachi Bhattacharya elaborated the intention of this act. He argued that through this act, task of production of knowledge had been assigned to metropolitan countries but its reproduction, replication and dissemination were left to the colonial people. According to him this was the beginning of new modernisation project in India. Thus, with the introduction of this minute agenda of civilising mission firmid relocated itself in the agenda of modernisation.

This Macaulay minute had brought lots of newness in Indian education system. Gauri Wishwnathan has argued that English education was present in India in various form before 1835. But earlier English was studied in form of language but after 1835 it English literature and sciences was introduced as a medium of modern education. It was believed that English literature was an ideal representation of English identity and it would sanitized English identity from the idea of aggression and exploitation. But more importantly it would inculcate proper training in ethics morality and ideal behaviour and thus incorporate people under the colonial rule and served the purpose of colonial power. Gauri Wishwnathan argued that colonial power worked on the basis of "Downward Filtration". He argued that colonial power did not tried to educate masses in English education. They just concentrated on educating upper class elite, because they only possesses wisdom and leisure for learning English, once these men were trained they could act as teachers and educate the regional masses and percolate elementary education to the masses.

Though programme and policies of colonial education, shifted its agenda from time to time, and that is not the focus of this chapter but in very brief we would understand that how change in policy towards English education from the time of Lord Dalhousie to the recommendation of Indian Education commission (1882). Sometime it has been argued that English education was also disseminated to the masses. But due to resistance from the Indian Elite, lower cast and class people had been forced to leave schools. Mostly untouchable and Dalit felt victimisation of this. How

giving representational liberty to all. He clearly discussed that best polity (Representative government) was not suited to all people. Only those capable of fulfilling its "condition" were entitled to enjoy the benefits of representative government. Thus J.S. Mills like his father, too believed in this idea of hierarchical classification of societies on civilizational basis. And he justified British rule in India on completely different ground. He argued that only foreign ruler like British rule in India, could train indigenous ruler about the practices and processes of self-government. Unlike his father he believed that human nature is not selfish and brutish. So he presented a critique of Bentham followers and utilitarian and his father James Mill. He argued that though human nature is not as selfish and brutish as elder Mill had suggested, so they could be taught to pursue the public good and other

colonial educational policy endorsed segregation and differentiation in Indian society, we would understand in detail, in later chapters of this paper. But for current context, now we understood that introduction of English education by colonial power benefitted both Missionary and Utilitarian. For missionary, introduction of English education and different colonial policies and programmes regarding this, had propagated the core feeling of social injustices. This was supposed to open the gates for proselytization of the Indians and helped Missionaries. On the same line, for Utilitarian it was the ultimate fulfilment of British imperial mission. It prepared a bunch of English educated native Indians. They later worked for imperial administration in very low cost as compared to English administrator.



Critique of Colonial Ideology of Civilising Mission:

Scholar Gauri Vishwanathan argued that colonial ideology of civilising mission did not function very effectively in India. As a moral justification of colonial control, it could not work properly in India. He mentioned two reasons behind that, firstly there were not enough material rewards for liberal education in India but more importantly than that, the educated Indians selectively adopted this knowledge and deployed it to question colonial rule itself. Thus colonial power never gained hegemony through this civilising mission. They had to use force and established military for gaining control over colonial society.

Civilising Mission and Uprising of National Reforms and Revivalism:

Colonial ideology of civilising mission also paved the path for social reform in India through Indian modernist and nationalist. In response of Utilitarian and Missionary perspectives of reform, indigenous social reform and Hindu revivalism emerged in India. Modernist social reformer, like Raja Ram Mohan Roy, and Rabindra Nath Tagore, presented immense and deeper critique of Indian society from the lenses of modern ideals like liberty, equality, Justice and rationality. In 1893 Tagore argued about the emergence of public in India during these times. This led to the inclusion of social reform as a major nationalist agenda at that time. These Indian modern nationalists showed their complete faith in idea of Enlightenment, as Enlightenment worked for utilitarian as means of justification of civilising mission. Social reformers and nationalists worked hard for bringing social reforms. Indian nationalists stood against number of Indian unjust social systems like child marriage, dowry system, caste taboos, sati, and kulin polygamy.

Missionary as a colonial ideology of civilising mission gave birth to the Hindu revivalism among Indian nationalists. Against missionary's major agenda of bringing reform through religious conversion, Hindu revivalists started process of reform in Hindu

that self-government required. Codification of law is not an only way of transforming the culture and society of India.

As ardent supporters of liberalism and unlike utilitarian, J.S. Mill argued that good governance and education could transform indigenous people in such a manner, that they, themselves raised their voice of freedom and could achieve this. Thus J. S. Mill paved the way of critiquing 'Utilitarianism and its faith in idea of cultural and social transformation through legalisation rather he suggested the path of education and good governance.

Colonial Ideology of Civilising Mission Utilitarian and Communitarian perspective

religion from within. Despite the existence of various strands and contradictory tendencies, Hindu revivalist attempted to define Indian nation specifically in terms of Hindu religion, its myths and history. Revivalist like Ramakrishna Paramhansa and Vivekananda and later Bal Gangadhar Tilak, they suggested reform in Hindu Religion so that Hindutwa could be saved from attack of missionaries.

Thus in this chapter, we understood that how Civilising mission served the colonial purpose of gaining hegemony over colonized population in India. But at the end we also understood that how this Process led to the emergence of reformers and counter reformers among nationalist in India. We understood that how colonial ideology led to the birth of Indian Nationalism in India.



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Glossary:

Imperialism: Forceful imposition of control of foreign's government on weaker territories and countries of the world

Colonialism: Colonialism means particular country is owning the sovereignty of weaker country by direct domination.

Postcolonialism: General meaning of postcolonial means post-independence but its theoretical meaning is deeper and intense. Postcolonial means continuity of structure of dominance and power in post-independent time. It includes both continuity and rupture.

Ideology: A set of ideas which represents the imaginary relationship of individual to their real condition of existence. A set of ideas which interpellates concrete individual as concrete subjects.

Utilitarianism: Jeremy Bentham propounded the Utilitarian principle. In his book *A Fragment of Government* he argued that 'it is the greatest happiness of greatest number that is the measure of right and wrong'. In "Utilitarianism" utility will be the deciding factor.

Evangelical: relating to Christian church believing in personal conversion and the inerrancy of Bible, seeking to convert people to Christianity.

Revivalism: revivalism is a desire to revive what belongs to an earlier time. Hindu revivalism was a phase when Hindu Scholar tried to save Hinduism from the charges of ritualism and backwardness.

Oriental despotism: The Orient means the East, and “despot” is a Greek word that means tyrannical ruler. This idea has been used by different European political philosopher to describe the governing condition in oriental society. Aristotle firstly used this term to define the process of oriental governing system in his famous book “Politics”. Later on this term has been used by series of political thinker from Montesquieu, Machiavelli, and Hegel. Thus oriental despotism became a conceptual framework to define Asiatic governing society. This became a guiding idea of Eurocentric interpretation of Asia, Africa, and Middle East. James Mill introduced “Individual Property Right” in India through legislation. Marx further argued that oriental despotism was necessary for “Asiatic Mode of Production”. Asia is an agrarian society and for agricultural society individual property right could not be accepted. Thus oriental despotism is required in this part of world.

Civilizing mission: Civilising mission (*mission civilisatrice*) was a central part of French colonial ideology. It played a crucial role in continuation of French colonial policy of assimilation. Process of assimilation was required to bring the remotely located colonized population under the ambit of French government. They were doing this by treated colonial subject as a part of mainland France administratively and conceptually. Assimilation as a colonial policy had been derived via the French revolution. French revolution has given the concept of liberty, equality and fraternity for whole human kind. Colonial ideology of civilising mission became the basic ground for policy of assimilation. Through this colonial ideology of civilising mission, French colonies provided the best education and cultural facilities to the colonial subject but in return they demanded the complete renunciation of their own cultural and religious practices. Thus they gained political and economic stability and also earned a national prestige in international domain. Britishers also followed the same path, they also used colonial ideology of civilising mission to bring India under British colonialism and to justify their intervention in Indian culture and society. Civilising mission as colonial ideology helped British colonial power to intervene in both public and private aspect of colonized lives.

Exercises:

What do you understand by colonial ideology of civilising mission?

Briefly discuss the utilitarian and missionaries perspective of civilising mission.

Discuss in detail about the dilemma and differences between the utilitarian and missionaries perspective of civilising mission.

